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YOUTH TODAY

OUTSTANDING FACT

A survey of youth made by the research bureau of the Welfare Council of New York City revealed that there are close to 390,000 young persons in New York City willing and able to work but unable to find jobs.

A LESSON FOR THE YOUNG

Mr. Frank Reele, a sculptor 49 years old, who has displayed his works at the National Academy of Art, the Montclair Museum, Radio City and the Brooklyn Museum, which recently purchased two of his pieces, turned away from sculpture to bartending.

He explained that it takes from two to three months to turn out one piece of woodwork in the fine arts category and that \$500 are needed to pay the price for such work. "When people pay you \$5 and \$10 for the same thing," he sighed, "what can a man do? 'You've got to live.'"

A BILL TO HELP YOUTH

A permanent national youth program is provided in a bill introduced simultaneously in the congress by Senator Benson and Representative Amle of Wisconsin.

Looking to the future, when the present National Youth Administration shall have expired, the bill would establish a permanent Federal set-up to aid unemployed youth through work projects and also give assistance to high school and college students.

The work projects would be largely in the nature of vocational training. Payment of the prevailing wage would be provided, and in no case the wage be less than \$15 a week plus \$3 a week for each dependent. Students receiving aid would get not less than \$25 weekly. The bill is sponsored by the American Youth Congress.

DREAMS OF YOUTH

The twelfth quadrennial convention of the Student Volunteer Movement, which met at Indianapolis, Indiana, devoted a day's session to the World Student Christian Federation. Its head, Francis P. Miller, told how a new universal church, now being born, would override all sectarian as well as racial and nationalistic considerations.

If they knew more about the fate of efforts to establish simple religious tolerance within certain races or nationalities, they would be more cautious in their dreams.

THE MARRIAGES OF UKRAINIAN YOUTHS PUBLICIZED

The New York Times reported lately:

"George Kojac of this city, international swimming star and 1928 Olympic backstroke champion, married Miss Katherine M. Fogarty of 285 Fort Washington Avenue yesterday in the marriage chapel of the Municipal Building. The ceremony was performed by Deputy City Clerk Philipp A. Hines."

A few days later the same newspaper reported:

(Concluded last column)

BEGOTTEN OF OPPRESSION

It was with mingled feelings of sorrow at their fate and pride in their unflagging courage that Ukrainian people the world over met the news of the sentencing at the Warsaw trial of the twelve young Ukrainian students, including two girls, for alleged complicity in the assassination last year of the Polish Minister Pierracki. Three of them were given death sentences.

From the very outset of the trial it was evident that the Poles intended to capitalize it to its fullest extent, and by the severity of the sentences meted out to strike terror into the hearts of those Ukrainians who despairing in legal measures to obtain their national rights resort to desperate acts as a weapon. This was obvious from the very start of the proceedings by the conduct of the court and by its refusal to grant the defendants the right to testify in their defense in their native Ukrainian language. As a result, no defense was introduced into the record for them, excluding the two who "confessed." Yet this fact did not deter the Polish court from imposing the heaviest possible sentences, even though it itself admitted that the assassination was of a political nature and that the actual assassin was not in custody.

Despite the importance of the trial it was not its proceedings that attracted world attention but the lofty courage of the defendants. Polish newspapers themselves admitted this, declaring that those on trial were idealists, who as Ukrainian nationalists acted according to the dictates of their conscience and patriotism in their efforts to secure freedom for their enslaved country. The New York Times correspondent at Warsaw affirmed this fact in his cable (reprinted in our last week's issue) when he revealed the great admiration even among the Polish public "of the defendants' courage and sacrifice in their fight for the freedom of their country." American radio reports stressed upon this phase too. And is it any wonder? What more could be inspiring, for example, than to read that upon quietly hearing the sentence of death passed upon them by the Polish court, both Bandera and Lebed shouted in Ukrainian "Long live Ukraine!"

Terrorism as a political weapon may be somewhat difficult to understand here in America. Even though this country is in the throes of a social and economic crisis, yet conditions are far from being such as to provoke it. But in Western Ukraine under Poland, however, the atmosphere is so surcharged with oppression and injustice that such desperate acts seem to be the one remaining weapon to impetuous youth,—which has found all national and international legal remedies supposedly safeguarding Ukrainian liberties nothing but a farce.

In view of these circumstances, is it any wonder that some of our Ukrainian youth in the old country, disillusioned by such a parody of justice and made desperate by the unceasing oppression of them and their people, finally resort to acts of terrorism to bring forcibly to the world's attention the tragic situation of their country? Is there anything unusual in this? Did not and do not the youth of other countries do likewise under similar and better circumstances? And did not Polish patriots do the same in former years when their country was under Russian rule? Did not the world applaud their acts? And finally, did not the American public and even the American Government give material aid to them to keep them out of the clutches of the Russian police?—Most certainly!

America and others should understand and sympathize with our young revolutionists. America should go even further and help recall Poland to her senses and her international pledges guaranteeing to the seven million Ukrainians handed over to her by the Allies, including America, their national rights. For desperate youth knows no bounds.

LESH MARTOVICH

This month of January, 1936, marks the 20th anniversary of the death of Lesh Martovich, one of the most prominent Western Ukrainian writers of the latter part of the 19th century. He died on January 11, 1916, alone and friendless, in a war-stricken and deserted Galician village, Pohorlysk.

Lesh Martovich together with Vasile Stefanik and Marco Chermshshina (Ivan Semaniuk) belonged to the so-called "new trio" (the original trio being Shashkevich, Vahilevich and Holovatsky); for all three of them came from the Pskutya district in Galicia, were about the same age, born of peasant parents, close friends, and finally, all wrote about Ukrainian peasant life.

The earliest of them to start writing was Martovich. It is said that while still a gymnasium student he wrote "whole mountains of paper." His real literary career, however, did not begin until 1889, when he was 19 years old (born February 12th, 1871). His very first work was "Reda," which later Michael Pavlyk changed to "Nechytanik" (a peasant who opposed the enlightenment movement in his village). Then followed a whole series of works, all written in the 80's of the last century, of which one of the best is probably "Muzhitska smert" (The Peasant's Death).

His best story, however, is "Zhityeva istoriya Selianin Hritsya Banata" (Life History of the Peasant Gregory Banat). It unrolls itself in a very simple but striking manner, moulding in our imagination a very clear picture of a peasant who constantly fails in everything he attempts, wrote one critic. Yet this story is not typical of him, for all his works are characterized by wit, derision and mockery. In all them Martovich ridicules all the evil or ridiculous features of peasant life, or even that of the intelligent, and mercilessly derides all those who of their own free will are lazy and illiterate and enemies of progress.

Most of Martovich's works revolve around either the local enlightenment society or the "koshma" (saloon), the two leading and conflicting influences in the life of the peasant during the latter part of the last century. How ably Martovich portrays this influence, can be best seen by reading his works.

"James Bogan, 22-year-old fishing boat captain, who rescued sixty-eight of the passengers of the ill-fated Morro Castle, married yesterday Miss Pauline Mykityshyn, daughter of Mr. and Mrs. Michael Mikityshyn of Jersey City. The ceremony took place in St. Peter and Paul Ukrainian Catholic Church in Jersey City."

(Today's Ukrainian Weekly concluded in the Svboda)

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(94)

Khrystyia Alchevska

Khrystyia Alchevska (born 1882) is especially known for her four volumes of poetry: *Tuha za sontsem* (A longing for the sun), *Vishnevyy tavit* (Cherry Blossoms), *Pisni sertsya i prostoriw* (Songs of the Heart and the Open Spaces), and *Vstan sontse* (Arise, O Sun), besides lesser works. She also specialized in pedagogical studies.

Volodimir Doroshenko

Volodimir Doroshenko (1879-) chiefly known as a bibliographer and an active public figure, is also the librarian of the Shevchenko Scientific Society in Lviv. He belonged to the Ukrainian Revolutionary Party and as a consequence had to emigrate from Ukraine in 1908. He has been for many years a correspondent to various Ukrainian publications. Today he is considered as the leading Ukrainian literary critic. He wrote reviews of Yefremov's History of Ukrainian Literature, articles about Boris Hrinchenko and Vasyl Stefaniuk, bibliographies of Shevchenko, Kulish, Franko, Hrushevsky, Olga Kobylinska, and others, a survey of modern history—"Ukrainianism in Russia," as well as many other works.

Dmitro Doroshenko

Dmitro Doroshenko (born 1882), historian and bibliographer, is also the author of many dissertations on various historical, cultural and scientific subjects. From beneath his pen there appeared articles about Kulish, Kostomariw, Antonovich, as well as a Directory of Ukrainian Literature in Russia, A Course of Ukrainian History, Survey of Ukrainian Historiography, and An Illustrated History of Ukraine (1917-1923). From April, 1917 to the retreat of the Russian forces Doroshenko was the Governor of Galicia and Bukovina. During Hetman Skoropadsky's regime he was Minister of Foreign Affairs, and during the days of the Ukrainian Directory he was professor of Ukrainian history in Kamyianets University. Since 1922 he has been professor of Ukrainian History in the Ukrainian and Czech University in Prague. Among the more popular of his works are his "Memoirs From the Near Past (1914-1918)," written in Lviv, 1923. Their first part deals with the "Galician Ruin—1914-1917," and Part II is "Beginnings of the Rebirth of the Ukrainian Nation—Period of the Central Rada."

Mikola Fedushka

Mikola Fedushka (M. Yevshan—1889-1919) a literary critic, publicist, philosopher and soldier, is also known for his exemplary youth qualities and idealism. Before the war (1909-1914) he represented the new trend in Ukrainian literary criticism, and wrote articles on Franko, Lesya Ukrainka, Olga Kobylinska, Kotliubinsky, as well other works.

Besides all the writers mentioned thus far in the Ukrainian Weekly we have also a host of poets and writers whose short portrayals and stories of Ukrainian life are a valuable addition to Ukrainian literature.

The practically forgotten field of historical writing in Ukrainian literature became greatly revived by the writings of Andriy Chaykowsky (1857-1935) Vyacheslav Budzynovsky (1868-1935), Julian Opilsky (born 1884), Osip Nazaruk (born 1883) and Osip Makovey (1867-1925).

In the field of Ukrainian history of literature the following stand out: Omelan Ohonovsky (1833-94), Alexander Barvinsky (1847-1927), Sergius Yefremov (born 1876), Bohdan Lepky (born 1872), Michael Voznyak (born 1881) Dmitro Doroshenko (born 1882) and Dr. Volodimir Zalozetsky (born 1896).

(To be continued)

Let Us Be Frank

(An open discussion)

At the risk of being accused of plagiarizing I am nevertheless borrowing the above title from a talk given at last year's Third Ukrainian Youth's Congress held in Detroit because it best lends itself to a discussion of the subject matter of this article.

Frankness necessary to our youth

If frankness was ever necessary for our youth, it is now. This youth is now being faced by some very vital problems, those arising of the various youth leagues that have sprung up among us within the past few years. If these problems are not solved satisfactorily, then our youth's future prospects are very grave indeed. It is therefore absolutely necessary that a frank discussion of these problems and of their various complicated phases be had. Diplomatic talk is all well and good, but only in halls of diplomacy, where its every implication and innuendo is as clear as a thunderclap, and not among growing youth. So it is the purpose of these articles to start the ball a-rolling and provoke other opinions on this so important aspect of our present-day American-Ukrainian youth life.

Ukrainian youth leagues

As the situation stands at present, there are three Ukrainian youth leagues here in America:—the Ukrainian Youth's League of North America, the Ukrainian Catholic Youth League, and the League of Ukrainian Clubs, excluding the other organizing and centralizing tendencies among our youth. The first is based on non-partisan and non-religious lines. The latter two are of a religious nature, Catholic and Pravoslavny respectively.

At first glance the picture that these three leagues present seems quite all right. Each league seems to have a definitely assigned field to labor in and there

seems to be no real conflict among them.

And yet the true picture is not all so rosy, for if we look closer we find that of recent times an unhealthy rivalry and even conflict has arisen among them, especially among the two largest, the Ukrainian Youth's League of North America and the Ukrainian Catholic Youth League.

Because of this latter fact and in order to simplify the issue involved I shall devote my attention to these two leagues, and bear in mind the third one, League of Ukrainian Clubs, as falling within the category of the UCYL.

No use crying over spilt milk

It will be of little use now to bewail the existence of several distinct leagues among our youth, when one strong one based on non-partisan and non-religious lines, such as the UYL-NA, is indispensable to our youth at this time, when our youth is in a transitory stage of development, when all its strength, talents, abilities should be concentrated and directed as one powerful force towards the achievement of our common aims and ideals. It will be of little use now to harp upon the harm done to the older American-Ukrainian generation by its lack of unity, by the fact that where one strong organization was founded others soon arose to compete with it, even though there was not the slightest need for them; or the further harm caused by the disruption among our people along religious lines. Furthermore, it will be of little gain at the present time to dwell upon the fact that the one and same Chicago youth committee—that was formed back in 1933 as an outgrowth of the preparations for the coming Ukrainian participation in the World's Fair—was responsible through its disruption for the formation of the two leagues, the UYL-NA and the UCYL, instead of the con-

templated one youth league. Nor will it do any good now to condemn the shortsightedness of the various Chicago older and younger generation "leaders" who instead of promoting unity among the youth helped to hinder it—as was brought out at the Third Ukrainian Youth's Congress held in Detroit. All this is now of the past.

"fait accompli"

Instead of wasting time on it-might-have-beens, it will be far more to our advantage to face ourselves with the "fait accompli" that these two distinct youth leagues do exist and that there is nothing better to be done at present than to plan out and execute some sort of harmonious relations between them in place of the rapidly-growing unhealthy rivalry. For the danger from the latter is beginning to grow acute. It is of secondary importance that the leagues may suffer from it, but it is of prime importance that the whole American-Ukrainian youth will suffer from it.

Unhealthy rivalry

Wherein lies this unhealthy rivalry between the two leagues at the present time?

And the answer is—in the concurrent but conflicting efforts being made by the two leagues to enlist the membership, support and cooperation of the self-same American-Ukrainian youth clubs, and towards the attainment of practically the self-same goals, aside that of religion.

Some examples

Let us take one instance of the above as an example.

In one large Ukrainian community there exists an active youth club. It is already a member of the UYL-NA, but since its members are entirely of the Catholic faith strong efforts are being made by the local priest to have this club join the UCYL.

And since his efforts have been unsuccessful, a somewhat unfriendly spirit has animated his attitude and that of his supporters in this respect toward the youth club, despite the fact that the club has even made substantial contributions towards the church, and its members are good church goers. This unfriendly attitude manifested towards the club would in ordinary cases be quite harmful were the cited club less strong or were it not for the fact that it has strong support among the older folks of that Ukrainian parish and entire community as well.

Or let us take another case. A new youth club is formed. Basing its efforts upon the fact that this club is Ukrainian, the UYL-NA seeks to have it join its ranks. The UCYL, however, basing its efforts on the fact that this club's members are Catholic, also seeks to enlist the membership of this club. The club is now in a real quandry. For both leagues offer to it beneficial and approximately the same membership advantages, with the sole exception that the UCYL stresses the religious aspect, while the UYL-NA concentrates its attention upon what might be called Ukrainianism. But this latter fact does not at all mean that the UYL-NA slights the religious aspect, for this is far from the truth. Now, the club has to make its choice, for it cannot belong to two leagues. And as it so often happens, the club joins neither league, with the consequence that both leagues suffer and with them the entire American-Ukrainian youth movement. Here, then, we have a repetition of exactly the same trouble that so greatly hindered the progress of the older generation along organization lines.

Or let us take still another set of circumstances, as an example of the confusion arising from the conflict of the two leagues—the matter of youth congresses.

Youth congresses

This summer there will be two American-Ukrainian youth congresses, both in the same city, Philadelphia, and both separated from one another by only a few months. The first to be held will be that of the UCYL, probably in July, the third of its kind. The second will be the Fourth Ukrainian Youth's Congress to be held under the auspices of the UYL-NA during the Labor Day weekend in conjunction with Ukrainian National Track and Field Championships, also sponsored by the UYL-NA. At both congresses, no doubt, there will be many of the same topics discussed. At both congresses, no doubt, there may be many of the same faces. And at both congresses, no doubt, there will be the same spirit of seeking to solve the many problems besetting our youth's progress—not the least of which in importance is this matter of the two main congresses, not to mention the others.

In the eyes of any rational being, is this situation not a trifle peculiar, to say the least?

(To be continued)

MY YOUTH

It's gone.
And only yesterday
I was so glum
Cause man-hood would not come.
I used to pray,
Impatiently, for years to hasten
past.
They did, youth passed; and now
I'm overcome
Because it's gone.

MYRON MALANCHUK.

RAMBLINGS OF A WORD-HUNTER

HOW THE UKRAINIAN CALLS THE BODIES IN THE SKY

A very interesting field for comparing the naming methods of the English and the Americans with those of the Ukrainians is astronomy, which is the science that deals with heavenly bodies.

The Sun

Beginning with the heavenly body which appears the largest to our eyes, we find its name in English to have something in common with its name in Ukrainian. The word сонце will surely remind you of the English word SUN, as it would remind you, if you know the respective languages, of the German SONNE, Latin SOL, and Sanscrit SVAR.

In various regions of Ukraine the sun carries various descriptive nicknames or titles. In some it is spoken as цар неба, the "sky's tsar," which is the main luminary body of the earth's horizon; it is imagined to circle around the earth, round, shining high in the sky during the day, and rushing around earth during the night to appear again in the east in the morning. In other sections of Ukraine it is imagined to be a woman, in others as a man, with a bright face, the rays of which illumine the whole world. There are also many old folk-tales, probably of Oriental origin, in which the sun is described as a supernatural being of human form, which lives where the earth meets the sky, which has a mother and sister and selects himself a wife from among the people; when preparing for his daily round on the sky, he dresses into a robe that sends brightness and warmth to all sides.

The sun is spoken of with love and respect. Hence his name is often used in diminutives: сонечко, соненько. In this and in such sayings as: Бодай ся на тебе ясне сонічко не дивило! Сонце бия побило! Шаную день ясний і сонячко ясне... and the taboo against pointing out the sun with the finger are the remnants of those days when the sun was revered as a god,—of which deification we have a remnant in the English language, namely in the name of the weekly holiday, SUNDAY.

The Moon

The name of the second largest luminary, the moon, also carries in Ukrainian the name which would remind you somewhat of its English name: місяць. It, too, forms diminutives for poetic expressions: місячок, місячко, місяченько, місяць-місяченько.

The phases of the moon are called in Ukrainian квадрі мі-місяця, квартаи місяця. They are: new moon—молодик, новик, новак, нів; the first quarter—перша кварта, перекрой; full moon—повня, повний місяць; the last quarter—четверта кварта, старик.

Stars

The star is called звізда or зоря. Their diminutives are: звіздочка, зірниця, зорина, зоринка, зоряниця, and others.

Зоря means usually a large, or luminous, star. Hence it is usually spoken of as ясна зіронька. The moon and these bright stars together are often spoken of, in the Ukrainian folklore, as symbols of the father of the family, surrounded by his челядь, his nearer and distant family and servants.

Of all the bright stars the word зоря is most often applied to Venus, the brilliant planet of our solar system, which appears near the sun at the sunrise and at the sunset. Venus at sunset is called зоря вечірня, зоря вечера, вечірня.

In distinction from зоря, bright star, a less luminous star may be called звізда, as in the well-known Ukrainian folk-song about the beginning of the world:

Та нам ся стане ясне небожко,
Свігле сонічко, ясний місячок,
Ясна зірниця, дрібні звіздочки.

That word звізда is interesting from the standpoint of the history of languages. A. Shakhmatov, the famous Slavic philologist, speaks of it as an important document in the history of Slavic races and languages. This word corresponds to the Old-Slavic word звизда, to the Russian звѣзда, (which is pronounced as a word written in Ukrainian letters звюзда), Serbian звїзѣда, while in Czech it is HVEZDA and in Polish GWIAZDA. Shakhmatov arrives at the conclusion that the Western Slavs (Czechs, Slovaks, and Poles) broke away from other Slavic tribes before the latter broke up into Southern and Eastern Slavs. Hence the Western Slavs retain in their languages the combination of the sounds k, g (h) with "v", while in various Southern and Eastern Slavic languages these sounds changed into "s" or "z". (Vide: A. Shakhmatov: A Short Outline of the History of the Ukrainian Language, in Wovkov and Hrushevsky: The Ukrainian People in their Past and Present.)

Groups of Stars

For a group of stars the Ukrainian language has the terms: група зір, купа зір, громада зір, сузір'я, созвізда, or uses the Latin term known in English: констеляція. The most common names of the various constellations, in Ukrainian, are: квочка, косарі, волосожар, чепіги, стил з гістьми, кошара, коси, красна дівка, дівчина з відрами, дівка.

As you can see, the names are taken mostly from agriculture or village life. In a way, the Ukrainian peasant, who is, for the most part, the creator of the Ukrainian language, sees in the sky his own life.

The MILKY WAY is called молочяна дорога, о Богин путь, i. e. God's way.

КОМЕТ, a word of Greek origin,—"kome" means "braid,"—is used also in Ukrainian: комета, though there are also original Ukrainian words: мітла and віха (Мітла denotes BROOM, віха—a wisp of straw stuck on a stick, and used as a kind of mark or standard).

Interesting Derivatives

Of special interest are the derivatives of the words mentioned above. The ability of the English to form new words out of nouns is well known, but in this group this renowned freedom seems crippled, if not lost. Compared with it, the Ukrainian language displays here much more ability to form new words than the English.

There are first of all many interesting adjectives, such as: сонців, соняшній, сояшній; місячний, місяшний, місяцевий; звіздатий, звіздочий, звідяний, звідяньчий; зорній, зоряний, зоряний, зоряний, зоряний, зоряний.

THIS MATTER OF CHANGING ONE'S NAME

NOTE: An editorial two weeks ago on "Changing One's Name" provoked a number of replies, some of which we print below. What's your opinion in this matter, dear reader?—Editor.

HISTORICAL DEVELOPMENT OF THE NAME

I have read the editorial entitled "Changing One's Name" in your issue of January 11th, and wish to express my views which are diametrically opposed to yours.

A brief history of the significance of a name is enlightening at this time.

In the early life of all races surnames were unknown. At first, many centuries ago, surnames were used some times for an easy method of identification, and at other times from accident, caprice, taste, and a multitude of other causes. Later, the place of birth or residence, the name of an estate, the business pursued, physical characteristics, mental or moral qualities, and the like, were turned into surnames. The surname in its origin was not as a rule inherited from the father, but was either adopted by the son or bestowed upon him by the people of the community where he lived. Later by custom all males bore the names of their parents; but no law prohibits them from taking another name if they choose.

Rembrandt's father had the surname Gerretz, but the son changed it to Van Ryn on account of its greater dignity. A predecessor of Honore de Balzac was born a Guez. Voltaire, Mollie, Dante, Petrarch, Richelieu, Loyola, Erasmus and Linnaeus were assumed names. John Rowlands would never have become a great explorer unless he had first changed his name to Henry M. Stanley.

This information and the language used was taken from a reported case in the New York courts.

In modern times, instances of persons changing names are too numerous to mention, nor are they limited to any one nationality nor to any one class.

The irresistible conclusion, therefore, remains that a name in and of itself ordinarily has no real significance. In view of this, one need no excuse for changing his name. His mere desire to do so is a sufficient reason.

My opinion, therefore, is that a person who feels that by changing his name he can derive some benefit either artistic or materialistic, or that he can avoid prejudices, either natural or imaginary, is justified in doing so. Actual experience shows that there is no question that such prejudices do exist.

That some names are unpronounceable, are misspelled, and cause one's tongue to twist just a trifle, should be conceded even by those who argue against the policy of changing a name.

Still more interesting are derivative verbs. Зорити is derived from зоря and means: to rise (of the morning star), to dawn. From the word звізда the Ukrainian has formed a picturesque verb визвіздитися—to be strewn with stars (of the sky).

And perhaps, of all the most interesting derivatives are the various adverbs formed out of the names of stars: соняшно, сояшно; місячно, місяшно; зоряно, зоряливо. They mean: in the manner of the particular star, or when the star is visible, when the sky is illuminated by the star, or stars.

Finally since when has the universe adopted the standard of judging a good Ukrainian by the name he bears? Cannot Mr. Jones, formerly Czysz—ski, be just as good a Ukrainian as one who has not changed his name? For if it is argued that he cannot, then it must be argued that the history of the changing of one's name for many centuries back is incorrect.

It would be interesting to read the views of your other readers on this subject.

WILLIAM SELNICK,
New York City.

QUITE "BURNED UP" ABOUT THE MATTER

The following letter was not meant for publication. However, it deserves it, so here goes...

So changing one's name is such a deplorable practice. That's what you say! You undoubtedly can see my letterhead. Well, my friend, I am rather proud of my new name. Still I think I'm as much a Ukrainian as you are! So the excuses that we offer for changing are name are flimsy! That's what you think!! Oh! the spelling and pronunciation of our names is so simplified if we just follow your unique solution. Try it with "Данилишин" as you wend your way through a reception line, and I hope you won't be embarrassed at its mutilation. I could send you fifty envelopes with excellent exhibits of how my name sounded and should be spelled. You probably didn't experience four years on a small college campus—all other fellows being called "Mister So and So," in class, while "yours truly" was just "Steve." You probably didn't experience a year at post-graduate school, being called to recite just three times in all the classes. Was the professor's and my face red, at that. Such things kept on repeating so much that I called quits. Why even at Chicago—at the First Congress of the U. Y. L. of N. A.—the Ukrainian registrar, no less, actually snickered at my monicker. Not surprised I hope.

Pecuniary Values! Bah! Since when were we a money-grabbing nationality—our characteristics are not in that class—we're too easy going and satisfied with comfort. Or do you suppose that by changing our names wealth will just roll into yours and my lap? You may change your name to Roosevelt, but that doesn't make you president—or Ford... After all—you still have to produce for everything that you get.

As for parents—suppose the parents do not object—why should anybody else. As long as the individual realizes and appreciates his family ties and is worthy of his parents, they, no doubt, will be proud of him, when he is sincere in his work, honest with himself and them. My offsprings, if any, shall not go through what I've been through.

Is it a liability to try to help oneself. Don't you realize that a man with a foreign name has to be almost twice as good as the one with the Americanized name. We aren't all geniuses! Maybe I'm only an average individual! Everything helps when you're trying to get a start and when it is every man for himself.

And to detach oneself from family ties and national roots—that's certainly an argument for the

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THIS MATTER OF CHANGING ONE'S NAME

(Concluded from p. 3)

books.—The name itself means you're a good Ukrainian. This argument (not yours, though) reminds me of that "knickered" gentleman from a certain organization who was very gracious to my friend because of organizational ties, but claimed I wasn't a Ukrainian because I didn't belong. I've seen instances where that organization has done more harm than good. Still he was considered a good Uke! After all, my wise editor, doesn't the character and make-up of the person mean anything at all? Isn't expression of good faith anything? Write the U. S. Immigration Bureau in Washington, D. C. and ask them how many Ukrainians there were in U. S. at the last Census. They'll pick out the names and tell you about 57,000 in the whole America. The census takers must be mistaken—why there's at least 35,000 in Detroit alone. Mister—your name doesn't mean so much.—It's your actual acknowledgment that you are of Ukrainian descent. One isn't named Ukrainian—one feels Ukrainian! The problem is to get the majority of Ukrainian youth to get that feel, why bother with us small minority.

Those government officials, those doughboys fighting for America—"get out the life and drums boys and play us a piece"—it sound so flourishing—so big. Write the War Department and ask them about our American Ukrainian World War Veterans. We haven't any, though I know a couple even here, and they have Ukrainian names. Then take your foreign named officials and get the percentages. My arithmetic is not so good.

I'm quite burned up and think some of your arguments and points are superficial. Look on the other side of the fence.

STEVEN G. DANIELSON.
Hamtramck, Mich.

"DON'T GIVE YOUR RIGHT NAME"

One of the secrets of radio success is to change your name. So, at any rate, it seems—for there's hardly a performer on the air who is known to one by the name on his birth certificate.

The best recipe for success is simple and quite effective as the evidence gathered will prove. It is just this: Don't give your right name.

What formula do our radio, stage and screen stars choose for converting their monickers (names, to you)? Do they go in for numerology, crystal gazing, or lifting slips out of a hat? What's in a name anyhow, the one you're born with or the kind of name you choose when you're climbing the ladder of fame? There must be something, for so many people are doing it.

Eddie Cantor, for instance. His home folks know him as Edward Iskowitz. And Ed Wynn. His real name is Edwin Leopold and he gets the Ed Wynn tag by dividing his first name. Have you ever heard Ann Leftkowitz play the organ... beg pardon, I mean Ann Leaf. Or the celebrated comedy team of Nat Birnbaum and Allen... Nat Birnbaum, believe it or not, being the genial George Burns who is Gracie Allen's husband.

Maybe these radio people got it from the movies. Hollywood changes a name without even batting an eyelash. I'll bet you didn't know that the glamorous Carol Lombard is just plain Jane Peters

to her folks. Richard Dix is Ernest Brimmer. Nancy Carroll is Nancy La Hiff and Sue Carol is Evelyn Lederer. Ann Harding was christened Dorothy Gately.

And those famous Spanish actors, what about them? I mean Raquel Torres and Don Alvarado. Well, Raquel is Paula Osterman to the postman. And Don is Jose Paige.

On the other hand, get a load of names what are names. Reading from left to right, Gilbert Roland is DeAlonzo. Louis Antonio Damoso. And Dolores del Rio is Lolita Dolores Asunsolo De Martinez. And Karl Dane, remember him? He once was a babe called Rasmus Karl. Thekelson Gottlieb. Richard Arlen whose real name sounds like that of an Alger hero, was known in Minneapolis as Richard Van Mattimore.

Yes, the movies gave our radio stars a good (or bad if you'd rather) example when they started turning Peters into Lombard and Osterman into Torres.

And why? Well I'm told that it is because of the sound of the name. A man likes or dislikes a name. So does a woman. Accordingly, a harsh sounding one is banished for one that trips through a loudspeaker like Wayne King's or Guy Lombardo's music.

Take this line: "You've been listening to the old maestro, Benjamin Ancel, ladies and gentlemen. Benjamin Ancel, ladies and gentlemen; who is speaking for his alma malta, ladies and gentlemen. Yowsa..." Catch on? The guy's name is Ben Bernie. It's a lot easier to say and hear, isn't it.

And Arthur Tracy, the Street Singer. If you know him well enough, you can call him Arthur Prazowitzky. David Ross who read poems and announces, with one of the best voices on the air, was Dave Rosenthal several years ago. Al Jolson, the mammy singer, is Asa Yoelson.

Vaughn De Leath made a curious switch. Her family name was Von der Leath. Get it?

Will Osborne, the orchestra leader, was baptized William Olophant.

Virginia Rea, the songstress, is down in her baby book as Virginia Murphy.

Mildred Bailey is just a singing name for Mildred Rinker.

Fred Allen signs I.O.U.'s as Frederick Sullivan.

Little Jack Little, the baton wielder, started life as John Leonard.

Abe Lyman, in his forgetful moments, answers to Abe Simon.

Freddie Berrrens, conductor of a half-dozen orchestras, was a school boy named Fritz Bernstein.

Jaques Renard, to his best pals, is still Jacob Stavinski.

Paul Douglas, announcer extraordinary, is actually Paul Fleisher.

Russ Columbo was down in his family Bible as Ruggerio Rudolph Columbo.

And there you are. Just a small list of famous people who became successful due to a change of their names. So I would advise all Ukrainian boys and girls, whose careers mean anything to them, to change their names, if their own doesn't please the public. Remember: Don't give your right name. It doesn't seem to pay.

By a Ukrainian who changed his name to,
BUDDY HARMON.

NEW YORK CITY.

FIRST ANNUAL DANCE sponsored by Ukrainian University Society SATURDAY, JANUARY 25, 1936 at the International Institute, 341 East 17th St. Commencement at 8:00 P. M. Featuring John Mudry and his Lido Club Orchestra. 8,14,20

YOUTH PROGRAM IN NEWARK

It is a fashion among some of our people of militant tendencies to point down with scorn upon the various Ukrainian youth social clubs that have sprung up like mushrooms after rain. Such clubs are regarded by them as frivolous, shallow, of little use to anyone, particularly to the Ukrainian people.

Perhaps the charges are true in some cases, yet it is a fact that even this primitive type of organization is indispensable to American-Ukrainian life—if the latter is to be perpetuated for any considerable length of time. The very fact that our young people meet socially should be applauded, for better socially than no contact at all.

And yet, it is a fact that there are social clubs that though devoting considerable time to social events nevertheless are able to boast of accomplishments that even the finest youth organization would be proud of.

A good example of this is the Ukrainian Social Club of Newark.

In the year and a half of its existence this club has cut quite a wide swath in Ukrainian life in Newark. Not only has it banded together a group (fifty) of selected and Ukrainian-conscious young people (many of whom belong to no other Ukrainian organization as yet), not only has it become a definitely positive factor in local life, but it has also helped to produce a small host of young people who by their initiative and courage have definitely shown that they can be depended upon to carry on the works and tasks of their parents when the proper time comes. Consider, for the moment, a few of the club's accomplishments:

During the year and a half of its existence it has managed to maintain a club program interesting enough to have a majority of its members meet practically every Monday evening. It has sponsored lectures on Ukrainian topics, given by its advisor, Stephen Shumeyko. It has sent its delegates to the 2nd and 3rd Ukrainian youth congresses held under the auspices of the UYL-NA. It has contributed over \$150.00 for the benefit of various Ukrainian institutions, both local and otherwise. And finally (and in this respect, it probably has a unique record) it has presented entirely on its initiative, with its own talent, and under its own coaching and direction, two programs worthy of mention.

The first of these two programs was the observance of the November First Holiday, given in November, 1934, an account of which appeared then in the Ukrainian Weekly.

The second was the recently held (Jan. 12, 1936) "Ukrainian Youth Evening," a program composed of songs, music, recitations, talks, a comedy skit, given entirely by club talent, together with a set of Ukrainian folk dances given by the invited group from the local Sich Dancers Club, plus the main talk of the evening given by Mr. Dmytro Halychyn, the Supreme Recording Secretary of the Ukrainian National Association. The entire proceeds of this affair (not yet fully computed—probably close to \$30.00 after payment of costs for hall, advertising and hiring of a piano) have been assigned for the fund to purchase Ukrainian books as a gift to the library of Columbia University in New York City. The program lasted about two hours, and was unusually well performed, with several outstanding hits. All the arrangements of the songs sung, excepting the first and the last of course, were original in the sense that they were not, in the memory of the youth, sung before in Newark by any other singing group or chorus.

The program was opened with the singing by the entire club of "Live Ukraine!" (Hayvoronsky). Then Evelyn Kalakura, an active

member and the editor of the local Central High School student publication, in clear and faultless Ukrainian spoke on the importance of developing Ukrainian culture in America and of the importance of such interest in it as manifested at Columbia University.

Some fine club male chorus singing was the next hit, comprising: "Oy u luzhi chervona kalina" (arr. Koshetz), "Chuyish brate miy" (Lepky-Koshetz), and "Tchokh, tchokh," (arr. Hayvoronsky). Those who sang were Adam Prychoda, Michael Shkira, Michael Surma, Walter Magdych, and Stephen, Anthony and Daniel Shumeyko.

Ivan Franko's famous poem "Kamenari" was then recited by Palagia Prychoda. Suffice it to say here that those who have heard this poem recited many times everywhere, declared that Miss Prychoda's delivery of it is the finest of them all. It is really a pleasure to hear Ukrainian as spoken by her as well as Miss Kalakura.

Another member of the club, Phillip Chuy, then appeared and played a violin solo of Ukrainian songs that aroused warm applause from the large audience that filled the hall.

Then the guest performers of the evening, the previously mentioned dancing group, in a whirlwind and skillful fashion captured the fancy of the audience with their performance. Due credit must be given them for their part in the program.

The second part opened with a humorous comedy skit "Persha lubov," which evoked gales of laughter. It was well played by Dan Shumeyko, Adam Prychoda, Tillie Paraschuk, and Katherine Bahney. Here again our Ukrainian language was spoken very well.

It was followed by the club girls chorus, which ably sang "Mayewa nichka" (Lepky-Yaroslavenko), "Yak strilchi yshli z Ukraini" (Lepky-Yaroslavenko), and "Tam na hori snih bilenyk" (arr. Hayvoronsky). One verse of the last song was sung in English as well.

The next number was a dramatic recitation in English by Olga Nastiuik of "Autumn Leaves Are Falling"—a story of a Ukrainian mother whose son was taken away and shot by the Red Chekists, which had appeared a year ago in the Ukrainian Weekly as a translation by S. S. of A. Kurdydyk's story. Miss Nastiuik's recital was particularly dramatic and spell-binding. Even men were seen furtively brushing aside a tear.

Then again the male chorus, with understanding and verve, sang: "Vi zhortvoyu v boyu," "Reve ta stohne" (arr. Hayvor.) and the final rousing number "Urah, u biy!" (Vakhnyanin).

Concluding the program was a particularly effective talk given by Mr. Dmytro Halychyn. Drawing a parallel between our youth strivings here in America and the old country youth sacrifices in the cause of freedom, the speaker commended the youth movement here, as exemplified, for example, by the Ukrainian Youth's League of N. A., then dwelt on the role the Ukrainian National Association has played in our life here, especially in respect to the youth, and finally called upon all, old and young, to cooperate in the pursuit of our mutual aims and ideals. The talk made a fine impression upon the youth present as well as elders.

The entire club again appeared on the stage. Miss Prychoda stepped forward and publicly thanked the club's advisor for his work in coaching of the club performers, and also thanked Mary Sawitzky-Shumeyko for her assistance given as well as piano accompaniment. Amid the applause of the audience the curtain came down on another chapter in the activities of the Ukrainian Social Club of Newark.
A FRIEND.